

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of
the Holy Name Society in the United States.*

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Vol. XXIX — No. 9

JANUARY, 1937

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PUBLISHED UNDER THE DIRECTION OF THE NATIONAL
HOLY NAME HEADQUARTERS

EXECUTIVE AND ADVERTISING OFFICES

Published by The Rosary Press, Somerset,
Ohio, monthly except in Summer when a
combined July-August issue is made. Entered
as second-class matter July 29, 1914, at
the post office at Somerset, Ohio, under the
Act of March 3, 1879. Executive Offices, 141
East 65th Street, New York City.
Subscription — One dollar a year in United

States and Canada; ten cents per single
copy; one dollar and fifty cents a year in
foreign countries.
Liberal discounts to Societies subscribing
for twenty-five or more copies.
The Reverend John B. Affleck, O.P.,
Advertising Manager.
141 East 65th Street, New York City.



HAPPY NEW YEAR

THE editors of THE HOLY NAME JOURNAL send greetings to all Holy Name men for a happy and prosperous New Year.



INVENTORY

AS WE begin the new year we look ahead with eager anticipation and at the same time glance back with satisfaction because 1936 was a year of achievement in the Holy Name movement. There is no greater proof to the vitality of the society than the fact that during the past twelve months one hundred and eighty-three new branches of the Holy Name Society were erected.

IN SEPTEMBER the Holy Name Societies of the country gathered for the Third National Convention. The deliberations and the resolutions of that congress attracted wide attention for in the files of the National Headquarters of the Holy Name Society there are more than twenty-five hundred clippings in which almost every newspaper in the country is represented. Leaders from many dioceses have declared that influence of the convention was far reaching because it gave added impetus to local activities and revived interest where enthusiasm appeared to be lacking.

THE VARIOUS Unions held local rallies which surpassed all past rallies and demonstrations. In Georgia the first rally was held by the Savannah Union.

WE ARE NOT content to rest on past accomplishments but look to the new year for greater endeavor in God's Holy Name.

RECESSIONAL

WE HAVE been witnesses to a strange chapter of history in the making.

The monarch of a mighty empire stepped down from the throne he had occupied little more than ten months and renounced for himself and his heirs the crown which had not been placed upon his head in solemn coronation. No matter what our prejudices, that abdication was momentous, it was a step that may change the tide of history.

THE WORLD was told that the reason for the unprecedented move was "love."

Such an explanation was too melodramatic to be accepted without question. This so-called great "love" may have been the immediate occasion that furnished a necessary loophole but certainly it was not the sole reason for the king's going. It is probable that we shall not know the real reasons for a decade or a generation, if then.

WE WERE not particularly interested in the politics of the situation but we were highly amused by the staging. We were told with gravity that it was unthinkable for the monarch to wed a woman who twice had sought release from living husbands in the divorce courts. The throne could not be desecrated, yet it is the same throne that four centuries ago supported the bulk of a man who used both divorce and the axe to make way for a succession of companions. It is the same throne which was filled so capably by the woman who was born of a second wife while a divorced wife still lived. That throne held the frail figure of another Edward who was born of that string of wives. In four hundred years the historic chair must have been hallowed.

THE Church of England differs with the Church of Rome but it has been a great moral force in the empire and in the world. We hope that it is not impious to smile when the Archbishop of Canterbury laments "Even more strange and sad is it that he should have sought his happiness in a manner inconsistent with Christian principles of marriage . . ." for we remember that the Archbishop is a successor of Cramner.

WHEN WE heard the note of abdication with its awe inspiring titles which are accorded to that ruler we noted the absence of the phrase "by the grace of God" and the title "Defender of the Faith," and we wondered if the unhappy man had abandoned his faith in the Creator. It was reassuring to hear his farewell to the people in which he called upon God to bless them and to protect his successor.

ONE circumstance of the affair should serve as a warning to all people, that is the swiftness of action in events that affect the world today. Four centuries ago the king spent several years trying to rid himself of a wife; Edward stepped down after several days.

Grist for the Mill

BY ERNEST NORRIS

NOW that all the shouting and most of the hard feelings have died down, the recent earthquake which passed as an election can be truly assayed. Though no such attempt will be made here, there are certain fascinating side lights which may be considered. The country, of course, voted primarily for "four more years" but, in the process, revealed certain other rather definite reactions.

In the first place, and this is really an important result of the election, the people issued a declaration of independence from the newspapers. It would perhaps be unduly optimistic to regard this as a sign that henceforth they intend to do their own thinking. It may be that they are resolved simply to stir up their own emotions and make their own resolves.

FEW countries have ever been so press-ridden as has ours, but few lands have had such a background as ours for we have had something which very closely approaches government by argument. From our early days until quite recently a newspaper had, in the minds of reader and publisher alike, a double function as purveyor of news and as propagator of ideas. But a great change has developed. Consciously or not, the press has become primarily an advertising medium and this has

changed everything. The public was slow to evaluate the change, to notice how it has affected the tone and even the truthfulness of the news presented and to realize that a partial atrophy of editorial thought has resulted. But the election, I think, showed rather definitely that the voters were at last awake to the newer development. It was not that they were unconvinced by the propaganda of the newspapers: they rather ignored it. The day has apparently definitely gone by when, by means of the press, a purely one-sided presentation of issues of political or economic concern is possible. Nowadays there is also the radio.

AFTER all, perhaps the most striking thing about the election is that it is the third time in a row that a national administration has won nationwide or almost nationwide approval. Four years ago, in the presidential campaign, two years ago, in the congressional campaign, and now again the country as a whole has spoken. It is not so important that an administration should have a large majority of the popular votes of the country taken as a voting unit as it is essential that it should have a popular majority in the vast majority of the States. Certainly, since 1850, the American people cannot be said to have spoken politically with a national voice till today.

The question is whether this new-found unanimity is to last or whether it is merely temporary, provoked by a passing common need. The break in sectional voting has come but it is less sure that it will persist.

TODAY, it is by no means improbable that we stand before the threshold of a new era in American government. We do not speak of political ideals so much as of a profound modification of the mechanics of government in Nation and State.

Where there is an economic differentiation there is always room for divergent political philosophies and occasion for differing demands for governmental activities.

Perhaps the greatest obstacle to our political unity lies in the fact that the individual State is not a complete economic unit while the United States is really an economic empire made up of territorial groups whose economic interests are not only diverse but, at times, contradictory. With the extreme doctrine of States Rights, wisely or not, on the way to the discard, it is becoming apparent that we are headed for a centralized government unless there is created some intermediate unit of government smaller than the United States but larger and more economically one than the present individual States. As was suggested a few years ago, even before the present trend became so marked, it might be well to have the United Regions of America in place of the United States of America.

OF COURSE that would represent a vital break with tradition, but it must be remembered that the Founding Fathers, in creating the Federal Union, frankly postulated that the country would continue to be primarily an agricultural one and that the only industries existing would be locally owned and locally managed to meet a purely local need. They dreaded anything like industrialisation. Yet it is precisely this industrialisation

which has arrived and which is now decisively setting the national tone. It will be suggested that any re-arrangement of existing States would be irreverence towards the Constitution. On the contrary. The Founding Fathers were political realists. They built to match their own needs. At heart, the Constitution is twofold, being both a charter of political rights which must be intrinsically perpetual and a scheme of political administration which is, of its very nature, subject to modification. While the former must be held sacred and inviolable, the latter must be treated only with respect and, while not to be tampered with hastily, used as an instrument to be modified and improved as occasion demands.

All is grist that comes to the mill of our new commentator, Ernest Norris. Through his thick spectacles he observes many things and most people. His greatest weakness is an argument, though he cares little whether his pronouncements change the course of the world's history so long as he has the pleasure of a verbal duel. If he annoys you we will feel that we are not alone. But he will chortle with glee if he provokes you to enter discussion and argument. THE HOLY NAME JOURNAL and its editors do not always share Mr. Norris' views and cannot be held responsible for anything or everything that may appear in this monthly column. We have learned that it a waste of time to argue with him but if our readers choose to cross quills with him, much ink will be spilled if we know the man. To silence him we have persuaded him to put his ramblings in writing, and we give them to our readers for what they may be worth—we wash our hands of them and of him.

—THE EDITOR.

THE State, deriving from the previously existing colony, represented the major political unit in the newly founded United States precisely because it was the largest existing unit within the proposed new nation, since the country was a farming one, each State formed approximately an economic whole. To us, nowadays, it is almost incredible to what an extent even so small a unit as a large plantation was an economic whole in the early days of the Republic.

Mount Vernon, under George Washington, provided almost all the necessities of life. Our first president not only grew the food he needed but also the wool for clothing which was made up by his own slaves who were also shoemakers working upon leather from his own cattle. He brewed his own beer and distilled his own whiskey. His own woodlands provided him with timber for his buildings and fuel for his fireplaces. He bred his own horses and mules. He was rich enough to import the luxuries of life and did so. Yet, had Mount Vernon been suddenly isolated from the rest of the world, life would have continued there, restricted, perhaps, but without privation. It is not so today. Even our modern farmers have become primarily producers.

Many of them are so busy producing for sale that they must go to the store to buy even the farm products necessary for their own existence. The extent to which farmers buy canned agricultural produce is as astounding as it is alarming. Things have changed. Our political thinking must change to match.

PRESIDENT ROOSEVELT was perhaps imprudent when he spoke of the Constitution, as currently interpreted by the Supreme Court, as being still in the horse and buggy stage but it is the truth. The country needs the political realism of Washington and Jefferson. The whole point is not what they said in 1789 but what, in view of present conditions, they would say in 1937. Of course this is any man's guess and in any such guess there is bound to be much wishful thinking. Yet it would seem that certain principles are very clear.

First, the major unit of government, if possible, must be an economic whole so that legislation, honestly conceived, will not prove discriminatory against any considerable body of people. Second, the United States is too far-reaching in extent and its various sections too diverse in economic interest to constitute such a major unit.

Third, the existing State is too restricted a unit economically and is often simply an artificial geographical entity. An example of this can well be found in the problems raised by the milk supply of New York City. This supply is drawn from at least three states, New York, New Jersey and Connecticut. But, under existing conditions, New York City can obtain needed regulation for only that portion which falls under the jurisdiction of the State of New York. Hence it would seem, judging by this example of a by no means isolated problem which is yet too restricted for it properly to come within the ken of the Federal Government, that there is need for a unit greater than the State as at present constituted. Whether such a unit should supersede the State entirely is, of course, another question altogether and not to be discussed here.

IT IS true that this need for the enlargement of the political, or rather the governmental unit, is by no means universally grasped. It would be a grave break with the past. But there are indications that we may drift into its recognition. The growth of compacts between States for the common con-

(Continued on page 32.)

AFTERMATH

BY MIKE LYONS

INTERCOLLEGIATE football drew more than 20,000,000 cash customers to the grid-irons of the country during the eight or ten week season of 1936. Among the several hundred colleges that had teams on the field the Catholic schools made a creditable showing. Many of the players of the Catholic teams have been placed on the mythical teams of the ghost coaches who crowded the press boxes. Some of the teams have been listed among the "ten best" teams of the country.

To choose the ten best teams of the Catholic colleges is a difficult task, to list them in the order of their strength is almost impossible since no two teams played similar schedules. The leading ten were:

- 1—Santa Clara
- 2—Marquette
- 3—Fordham
- 4—Notre Dame
- 5—Duquesne
- 6—Villanova
- 7—Holy Cross
- 8—St. Mary's
- 9—Manhattan
- 10—Boston College.

SANTA CLARA was one of the great teams of the year and there was resentment because the team was not considered for the Rose Bowl. When Santa Clara faced Texas Christian in mid-December it was the only team in the country that had not been tied or defeated, but the boys from Texas pulled them

down to the common level with a score of 9-0. Santa Clara defeated Stanford, Portland, San Francisco, San Jose, Auburn, St. Mary's, and Loyola (L.A.), all strong opponents.

Fordham rooters dreamed that this year's team with its "seven blocks of granite" in the line would make the pilgrimage from Rose Hill to the Rose Bowl—the dream faded on Thanksgiving Day. Fordham turned back Franklin-Marshall; checked the aerial attack and beat Southern Methodist; took St. Mary's, Purdue and Waynesburg; but could only tie Pitt and Georgia. Jim Crowley's stalwarts did not go down to defeat until they met New York University the team they had kept from the Rose Bowl last year. The score against them was 7-6.

ELMER LAYDEN groomed a fine team in South Bend but the boys played several brands of football — some magnificent, some pretty bad. The Irish defeated Carnegie, Washington U., and Wisconsin; then Pitt's Marshall Goldberg ran all around and through them in a bad defeat. The next Saturday, on the home lot, they rose to the heights to repeat last year's performance against Ohio State. Then with an about-face they traveled to Baltimore where Navy sank them. At the Yankee Stadium in New York City the Irish defeated the Army and then returned to the Middle West

to win a thrilling victory over Northwestern. Their season ended in Los Angeles where they were tied by Southern California.

Duquesne, coached by "Little Clipper" Smith showed flashes of astounding strength but was beaten by West Virginia Wesleyan and Detroit. This team made its mark by defeating Pitt, Carnegie and Marquette.

Holy Cross was defeated by Boston College, stopped by Temple and tied by St. Anselm's.

Forgetting the defeats at the hands of Temple and Bucknell, Villanova had a good season.

"Slip" Madigan's boys from St. Mary's lost to Santa Clara, Fordham and Marquette.

IN THE Middle West Marquette went undefeated before Wisconsin, St. Louis, Kansas State, Michigan State, Creighton, Mississippi; —until Duquesne tipped the apple cart at the end of the season.

Many players with Irish names were prominent, even among the "Fighting Irish" from South Bend. There was a Sullivan and a Ryan on the Army, Handrahan on Dartmouth, McCormick on Notre Dame, and one of the outstanding players of the year was Kelley of Yale.

The last pass has been thrown, the season is over, and the players are now preparing to pass the mid-year exams.

Mussolini Marches On!

This article is reprinted from the fourth issue of the HOLY NAME MONTHLY—the new and official organ of the Holy Name Society in Australia and New Zealand. The HOLY NAME JOURNAL takes this means to compliment the new undertaking beneath the Southern Cross.—The Editor.

BY PERISCOPE

"IF I ADVANCE, FOLLOW ME;
IF I RETREAT, KILL ME;
IF I DIE, AVENGE ME!"

A CREATIVE STRIKE

WHEN, in March 1919, strikers in Dalmine, near Brescia, in the North of Italy, shut themselves in their factory to work, a great man from Milan came to congratulate them on their originality. He was one Mussolini, once Socialist editor of "Avanti," but afterwards of "Il Popolo d'Italia," which, with the aid of French money, he had founded for the express purpose of bringing Italy into the war. Even in the black days of 1914, with the bold foresight of the future Dictator, he calculated that war would be the making of Italy, and that the Allies would distribute the spoils of victory. But the Italians were preponderantly pro-German. In a few months, a skillful press campaign, in which the ex-editor of "Avanti" was foremost, swung public opinion right around; Giolitti resigned, and the Salandra Government declared war. Mussolini had his first taste of the glory of swaying the masses. This adept at propaganda, accordingly, knew how to speak to the Dalmine strikers to his own purpose. He told them they were pioneers of a new movement—

"**Y**OUR action is historic. You have set nation above class. This strike is historic. It is a creative strike, a strike that does not interrupt the rhythm of production."

FASCIST FIGHTERS

WHEN the war was over, the rhythm of production was sadly interrupted. Italian factories worked half-time, or less. The soldiers, the "combattenti," had come home to unemployment, semi-starvation. The Orlando-Sonnino Ministry, and its successor, the Nitti Ministry, were

helpless. Communists improved the shining hour, aggravating discontent by the promise of a Bolshevik paradise. Why not a Communist revolution in Italy? Down with the "Borghesia!" Again, Mussolini took sides with vigor. Italy must not be allowed to turn Bolshevik. In Milan, on March 23rd, 1919, he formed an association of returned soldiers, "Fascio¹ di Combattanti"—"bundle" of soldiers. Give him the soldiers, with their discipline, symbolized by the bound rods, and their ruthlessness, symbolized by the axe, and he would do what he liked with the people. What exactly he wanted was not yet clear, even to himself. Mussolini always feels his way, faces realities as they come. The first Fascists had no prejudices, monarchists or republican, socialist or proletarian, determination was: No Communism! Vaguely, however, they aimed at power:—

"We, who fought, demand the right to govern Italy."

FASCIST CITIZENS

AT an election in November 1919, the Fascists got no showing, polling but a miserable few thousands of votes. The Socialists did better with 156 elected; and even the Catholic "Partito Popolare," under the priest, Don Sturzo, won 100 seats. Disturbances followed, stirred on by Communists. The workers occupied the factories. Farms were invaded. A railway strike paralyzed the country. The Nitti Ministry was unable to restore order. Mussolini denounced the excesses, and called on all middle-class citizens, small proprietors and wealthy landowners to join his Fascists. Thousands took the "tessera" of Fascism.

"**I**F the Government does not restrain the Socialists, we Fascists will take over government."

WITH the masses he, who had been a bricklayer, a school-teacher, felt little sympathy, except in so far as they were part of the great "bundle" forming the

¹ From the lictor's "fascas" of ancient Rome. Twelve lictors attended a Consul, 24 a Dictator, bearing each the "fascas"—a bundle of rods tied around an axe. It was the symbol of authority. The rods were for whipping purposes, the axe for decapitation.

Italian nation. The Fascist conception is taking shape. All classes are to be bound together for the national strength. Neither are capitalists to be eliminated nor the proletariat ignored. They are to work together for the common good.

“CAPITALISM is not only an instrument for exploitation, but a hierarchy, a selection and combination of forces.”

FASCIST KING

AT Bologna, a Red center, the Fascist mayor, a returned and crippled soldier, was murdered. The Fascists retaliated by tearing down red flags, burning the Labor Chamber. At Ferrera, under Italo Balbo, then aged 20, they took control, after much bloodshed. Young men of the middle classes flocked to form Fascist “squadre,” armed bands, which everywhere dispersed Communist crowds. Their onslaughts disorganized the Socialists, whose leaders sought inconspicuous safety. Sober-minded Italians began to have fears for the King and the Pope. There was a call from within Fascist ranks to dethrone the King. Marinetti, that absurd futurist, affecting radicalism in politics as well as in art, would ‘turn the Vatican out of Italy.’ For the moment, even the dominance of Mussolini was threatened. He was accused of being a reactionary. But he faced the storm—

“WE are reactionary, because we are anti-parliamentary, anti-democratic, anti-socialist. But we are not reactionary in the sense of anti-monarchist, anti-Catholic. We have never burned churches, attacked religion, or asked for divorce. We see in Catholicism the tradition of Rome, in the authority of the Vatican the only universal idea in the world.”

FASCIST DUCE

IN May, 1921, elections were held. The Fascists won a number of seats. But the independent Socialist, Bonomi, took power with a small conservative majority. Between Fascists and Socialists a Pacification Pact was formed, undertaking to avoid armed clashes. The Communists (as in France today) refused to parley. But violence went on. A “squadra” was massacred by the police. Other “squadre,” took reprisals. Mussolini was furious with his followers, or affected to be, professing aversion to undisciplined violence. He resigned from the movement, but was persuaded to remain on being assured that in future there would be strict obedience to orders even in face of provocation. “I refuse to be the general of soldiers who will not obey.”

It was a fine piece of play-acting, calculated to raise Mussolini above challenge as the one and only Star of the Fascist stage. The “Duce” idea is being formed—of one who guides the movement, but aloof and above it, whose word is law. He told them he approved of violence when it was conscious, intelligent, directed,

chivalrous and strictly necessary. The insinuation being, of course, that consciousness, intelligence, direction, postulate a master brain—his own!

FASCIST LABOR

IN November 1921, at the Congress of Rome, 30,000 Blackshirts showed the Romans the strength of the movement. And Mussolini, at the head, conveyed to Italy that here was the man to brush aside the shilly-shally Giolittis, the incompetent Bonomis, and the Bolsheviks. Shortly after the Congress, a most important forward move was made in winning over the Syndicates of Labor—i. e., Socialist Trades Unions. Mussolini achieved one of his greatest victories when he detached the Italian workers from “classic syndicalism,” i. e., the aim to seize the means of production and distribution for the workers. The syndicates now became Fascist, not Socialist. The workers bound themselves in with the employers and other classes under Fascist discipline for the national good. Not that the surrender was “en masse.” Two great railway strikes brought the final test of strength. The Fascists won, breaking the strikes. “The August railway strike,” admitted the Socialists, “has been our Caporetto.”²

FASCIST GOVERNMENT

THE event, however, which placed the Fascists in actual control was the March on Rome, October 30th 1922. From three points, some 100,000 Blackshirts, this time showing discipline under provocation by avoiding clashes with the soldiers as far as possible, converged upon the capital. In one or two places the soldiers fired, as did also Communists from roof-tops. But the Blackshirts marched on. Mussolini did not “march.” He came by rail, in a sleeping carriage “de luxe,” to form a ministry at the invitation of the King. Mussolini on top at last!

“YOU have asked for programmes, but it is not programmes that are lacking in Italy—it is the men and the will to apply them. All the problems of Italian life are already solved on paper, but the will is lacking to put these solutions into practice. This Government represents that firm and decisive will.”

So spoke the new Prime Minister in his first speech in the Chamber. Soon it became apparent that he was a man of deeds as well as words: (1) The Fascist “squadre” were disbanded, as having served purpose. A regular militia took their place. (2) Freemasonry was banned. “For Fascists there can be only one discipline, the discipline of Fascism.” (3) Education reformed—the crucifix in every classroom, the catechism on the curriculum. (4) Industry tightened up. Railway thefts ceased—they had been amounting to over a million sterling a year. Trains ran to time, hitherto an accidental

² Caporetto was the scene of the worst Italian defeat in the war, when a whole army threw away its arms and ran. The Italians later made amends by spectacular victories.

phenomenon! (5) Production intensified, wheat grown, the Pontine and other marshes drained, the Campagna made arable by explosives. (6) The colonies, Tripoli and Somaliland, developed. Abyssinia was to come later. (7) All opposition newspapers suppressed. (8) War debt with America "funded," i. e., virtually repudiated! (9) The Vatican Question, Italy's sore wound since 1870 was settled. The Pope got indemnity, and was recognized as Temporal Sovereign over the little Vatican State, with 400 inhabitants. In 1931 a crisis arose between Pope and Dictator over the Catholic Youth Associations, which was settled by a fairly satisfactory compromise. (10) Reform of the State.

FASCIST STATE

"THE State becomes the conscience and will of the people; it is the State which shapes individuals to civic virtue, which makes them conscious of their social purpose. The State harmonizes their interests in a system of justice. The State spreads the triumphs of intellect throughout the domain of art, of law, of humanity; it raises mankind from the simplest life of the tribe to the highest expression of power, which is Empire. 'Nothing without the State; nothing against the State; nothing beyond the State.'"

THE KING

THE power of the King is practically nullified. But his prestige is enhanced. He is the Symbol of the Nation. Theoretically, the Government is responsible to him. He names the Prime Minister from a list submitted by the Grand Fascist Council. He nominates the Senate from 21 categories of notabilities. (So far, he has accommodately nominated Fascists.) He draws a salary of \$1,000,000 a year.

THE DUCE

THIS is the title of the leader of the Fascist Party. Theoretically, the Fascist Party is not the Government. Actually it is, and the Fascists will see that it remains so. Actually, then, Mussolini combines three offices—Duce, Head of the Fascist Grand Council and Prime Minister. The first two titles are Party titles, and the third a Government title. The King, to avoid trouble, and to keep his throne, must accept whatever Mussolini presents him with as Prime Minister, because he is also the spokesman of Fascism. Victor Emmanuel gets on very well with Mussolini, though there is a story that he said, in sanctioning the Abyssinian war, "If we win, I shall be King of Abyssina; if we lose, I shall be King of Italy!" Mussolini cares very little for money, though his large family makes him less impervious to financial considerations than Hitler. His official salary is \$8,000 a year (as Prime Minister), but he has a drawing account, "small, unspecified and variable," at the Treasury. The only covetousness to which he may plead guilty is lust for power. As Duce, he appoints as many members

as he likes to the Fascist Grand Council, over and above the official members. This in itself gives him control of that all-powerful body. Besides it meets only when he chooses to summon it, and he fixes its agenda. Since, as long as Fascism holds the Government, all Bills for Parliament are prepared by this Council of Fascists, Mussolini therefore controls Parliament through the Council. He controls the State. The Fascists like to keep up the pretence that it is not a Dictatorship. So they have built up a colossal mummery of government which mimes while Mussolini does his monologue.

THE GRAND FASCIST COUNCIL

IT is composed of about 25 members—the number varies to suit Mussolini. Certain high Fascists are "ex officio" members; also Cabinet Ministers and a few public functionaries—for instance, the President of the Royal Academy; and as many others as the Duce chooses to appoint. Of its functions, some concern the Party, some the State. Concerning the Party: (1) To select the Party's list of 400 for submission to the people's vote at the elections for Parliament (explained later). (2) To discuss the Constitution of the Party. (3) To discuss dismissals and appointments within the Party. Concerning the State: (1) It must be consulted (no more than that!) by the Prime Minister before he presents a Bill to Parliament, and on all other constitutional questions. Mussolini graciously says that this "guarantees mature deliberation." He even encourages a show of "discussion"—heated exchanges, table thumping, in the Italian way. Then, after a disputatious night (the Council always meets after dark,) everyone is won over by the clear logic of Il Duce. In the small hours of the morning the Grand Councillors, as with one voice, cry, "Viva Il Duce!" and go home to breakfast. (2) It names the Prime Minister upon the proposal of the Duce. Mussolini proposes himself! (3) It chooses a list of names from which the King will name the successor of the Prime Minister when the office becomes vacant—that is, of course, supposing the Fascists to be still the party in power, which is the same as to say supposing the Colosseum to be still standing!

THE SENATE

LIKE most modern Senates, this is, in practice, an ornamental body. It is the most colorless of the groups of Fascist puppets. The King conveniently appoints approved Fascists—and the number of Senators varies at his discretion. They are chosen from categories of notabilities. They enact the formality of sanctioning Bills passed by Parliament at the dictation of the Prime Minister.

"The Fascist State is unique, and an original creation—It anticipates the solution of the universal political problems which elsewhere have to be settled by the rivalry of parties, the excessive power of the parliamentary regime and the irresponsibility of political assemblies."

(Continued on page 27.)

Georgia's First Holy Name Rally

GEORGIA'S first Rally which was staged by the Holy Name Union of Savannah, attracted more than 5,000 persons on the last Sunday of November. The demonstration drew high comment from the secular press and the Savannah Morning News said: "The Rally was the occasion for one of the finest religious demonstrations and public profession of faith in the city's history."

More than 2,000 men marched from the Cathedral of St. John the Baptist to Park Extension where the speakers' stand had been erected at the west side of the Confederate Monument.

The procession was lead by the Most Reverend Gerald P. O'Hara, D.D., Bishop of Savannah, the Right Reverend Monsignor Joseph F. Croke and Mr. Richard Reid, Laetare medalist for 1936, with the Benedictine Cadets as Guard of Honor. Next came the Cathedral parish, Sacred Heart parish, the Policemen's Band, St. Patrick's parish and the Blessed Sacrament parish. Mr. J. W. Lang was Grand Marshal. All along the route hundreds lined the sidewalks to view the parade which was met at the park by the Negro Catholics.

THE Right Reverend Joseph V. Mitchell, V.G., who introduced the speakers said: "We are not gathered here in any partisan or sectarian spirit but to give example of our faith in Almighty God—foundation of all happiness and success, and to fight the forces undermining our Constitution."

The first speaker on the program was Mr. Reid who said: "the first lasting step in human progress came with Christ and the Apostles." He said great empires and fine buildings rose before

Christ but human progress is not gauged by this measure. "It means progress in human justice and the rights of man."

HE credited the Apostles with transforming the whole civilization of the world, and invited his listeners to compare the civilization of today with the Roman Empire. "There were no rights for the bulk of mankind when the Apostles received their divine mission. Today ten thousand will arise to resent a wrong that wouldn't have brought a murmur in Rome at that time," declared the speaker.

In tracing the progress of "respect for the human person" through the years, Mr. Reid noted the grandeur of the thirteenth century, saying that many thought such things were "the end instead of the means, and thus were led away from God." Pope Gregory established the Holy Name movement then Mr. Reid said to restore proper respect for God, and urged a turning back to that same zeal if the "tides are to be turned back today."

The speaker said the Holy Name Societies are the most potent force against Communism and the totalitarian state now threatening civilization. Mr. Reid declared the principles of the society should be transformed into the member's everyday life, "the better Holy Name members we are, the better Georgians we are."

BISHOP O'HARA told the gathering that all over the world men and women are being urged to give up their belief in God. This movement is succeeding to some extent, he added. "If others may stand in public places to destroy the things of God, it is only fitting that we

Most Reverend Gerold P. O'Hara, D.D., Bishop of Savannah, leads procession

should stand and give open and public manifestation of our love and loyalty to God."

CONTINUING, the Bishop said the wells of modern philosophy have been poisoned by such men as Marx and this material and degrading philosophy is seeping down gradually to the masses. "Many men have abandoned God and are living only for the things pleasing to the senses" said Bishop O'Hara.

"You have the divine teachings of Christ to light up the way through life, not like others who have to grope in the darkness," the Bishop said.

Bishop O'Hara warned the working people against the honeyed doctrines of Communism that promise freedom from all ills, adding that Communism has imposed on the workers a slavery unequaled even in the heigh-day of the capitalistic system.

Noting the sorrow into which many nations have plunged, as a result of turning from God, Bishop O'Hara prayed that this country, land of asylum, refuge for the oppressed, might always bask in the happiness, peace and prosperity of God.

CONGRATULATIONS were extended to the members by Savannah's Mayor Gamble who said: "The time will come when all Christians must unite in similar expressions of faith that the world may know

(Continued on page 32.)

Champion of the Indians

BY REGINALD COFFEY

FOR centuries the Spanish Conquistadores of the New World have been held up to the people of the rest of the world, especially the people of English speaking countries, as monsters. To a man they have been pictured as brutes who knew no mercy, inhuman killers who bathed America in a sea of blood, who killed for the love of killing, for the glory of God and the honor of Holy Church. Many writers have attempted to explain the phenomena in various ways, of how it could happen that a race, civilized for centuries, a race cultured and adept at the fine arts and science, could at the same time be so barbarously cruel. Most of these writers have come after long and devious reasoning to the same conclusion, namely; that the Spaniards from their century old fight against the Moors, an outside enemy; and their struggle to preserve their faith inviolate against Moors and Jews within the nation, became inured to slaughter, especially slaughter of infidels; and came, with the approval of an awful, intolerable Church, to regard the slaughter of infidels, even innocent infidels, as one way of gaining heaven.

THERE is arising today, however, a school of writers who dare to opine not only that this theory is insane but that the "*leyenda negra*" of Spanish cruelty is damnably false, that in point of fact Spain was no more cruel in her treatment of the natives than was Holy England.

IT is characteristic of those who crusade fiercely against vicious error that they let themselves be carried to a stand antipodal to that error but a stand which is as erroneous as the error they seek to suppress. In seeking to show that the Spaniards were not demons incarnate we must be careful not to picture them as angels. They were men not much different from men today. They were presumably more callous to suffering in both themselves and others because they lived in an iron age when the

physical suffering was man's inevitable lot and could not be sidestepped by taking an anesthetic or by pushing an electric button. They were unquestionably cruel but no more cruel than any other conquering race, be that race Nordic or Saxon, Celtic or Latin; be the place of conquest Ireland or Boston, India or Hispaniola; be the time the ninth or the sixteenth or eighteenth or the twentieth century. The main difference, insofar as man's inhumanity to man is concerned, between the two great conquering nations, England or Spain, is that Spain allowed her vices to be published and England did not.

ON HIS voyage of discovery in 1492 Columbus carried with him a Spanish gentleman of French extraction named Don Antonio de Las Casas. This gentleman had left behind him in Spain an 18 year old son whom on his return, enriched with his share of the gold found in America, he sent to the University of Salamanca to study law. The boy must have felt quite important for with him to the University, in the capacity of valet went an Indian slave whom his father had found in the strange land beyond the seas. And so, as the biographers and historians seldom fail to point out with a flourish, Bartholomew Las Casas, the great champion of Indian rights makes him bow in history as a slave owner. He did not keep his valet for long because Isabella hearing that her sailors had taken slaves in the New World ordered that these slaves be returned there as soon as possible. Young Bartholomew, without his valet, continued his course at Salamanca, taking his degree of licentiate in 1498. Soon the young man became restless. Not for him was the humdrum life of the barrister. He yearned for the field afar. Why should any man with the fire of youth in his veins be content to stay at home conning law books to eke out a drab existence when there lay a land beyond the seas flowing over with gold?

SO WHEN Ovando sailed for the New World in 1502 with the most pretentious fleet yet dispatched thither, with him went the young lawyer. The island of Espanola where the new colonists disembarked

was no Paradise and the sights that greeted the eyes of the sensitive lawyer Las Casas were not pretty ones. The Indians despite the humanitarian decrees of the Crown were held in cruel slavery. Indian life was cheap, Indian deaths frequent. Las Casas in his writings later on told of the things he saw. Statements he makes about life and treatment of the Indians in individual cases were too well substantiated by early historians to be denied. His estimation of numbers is, of course, notoriously inaccurate but his reports of single events to which he himself was witness cannot be questioned.

"THAT the wars of subjugation were very destructive of life," says Bourne, "is only too clear; that famine followed war to prolong its ravages is equally certain; that the average Spaniard recklessly and cruelly overworked his Indians there is no doubt. . . . But," he goes on, "Las Casas's estimation of a population of 3,000,000 on Espanola is wildly extravagant. Contemporary historians put it around one and a half million. Oscar Peschal, a modern anthropologist reckons it over 200,000 and less than 300,000. In 1508 the number was 60,000; in 1510, 46,000; in 1514, 1,400; in 1548, 500 according to Oviedo and by 1570 there were only two villages of Indians. A similar fate befell all the Islands." "The same phenomena," he continues, "occurred in our own states but there was no Las Casas and it was considered providential."

IN HIS critique of the "*Brief Relation*," Simpson says, "One must allow a wide margin for the partisan feeling of the time and remember that there was no incentive to reveal anything good about one's opponent. After making every conceivable allowance, however, enough remains severely to indict the Spanish regime. During the twelve years of the period under discussion 1502-1514, Bartolome de Las Casas, had been in Espanola and Cuba, he had witnessed all the atrocities that he describes with such gusto in the '*Brief Relation*'."

THE reasons for this great inhumanity on the part of the Spaniards are many and various writers stress some more than others. To my mind the great cause lies in the fact that a large percentage of the colonists of Hispaniola were of the criminal class, the sweepings of the Spanish jails and men of that type are the same in any age. We may imagine what would happen to the native population of a tropical little America if the government should decide to send the boys in Alcatraz. Yet this is exactly what Spain, new in the field of colonization, did.

"EMIGRATION to America between 1494 and 1500 was unpopular and to maintain the settlement of Hispaniola, King Ferdinand and Isabella felt compelled to order by a decree dated the 10th of April

1495 that not less than three hundred persons should remain on the isle in the pay of the Crown. Another decree, dictated at the request of Columbus himself and dated June 22, 1497, granted pardon to all the criminals then in the jails of Spain, with a few exceptions, who would consent to work, under the direction and at the expense of the Admiral of the Indies, two years, if under sentence of death, and one year if convicted of non-capital crime. All judges of the kingdom were also instructed to ship to Hispaniola the criminals found guilty of crimes deserving exile or hard labor in the mines." On this point Simpson says: "From the establishment of the first unlucky colony in 1492 to the coming of the royal governor Oviedo in 1503 conditions in Espaniola can best be described as something near absolute anarchy. The colonists themselves were such as could best be attracted by a prospect of sudden riches, gained in a land as remote as the moon is to us now; that is, they were ex-soldiers, broken noblemen, adventurers, criminals, convicts. By all accounts the men who went to Espaniola during those first ten years were the choicest collection of riff-raff ever brought together. That there were undoubtedly some noble and high-minded men among them does not appreciably change the aspect of the whole. . . . Columbus himself looked with disgust upon the unholy lot that went to the Indies. In one of his letters he says: 'I make my oath that numbers of men have gone to the Indies who did not deserve water from God or man'."

BOURNE adds the following: "On the arrival of Orando (in 1503) with 2,000 colonists there were 300 Spaniards on the islands. Many of these survivors were criminals taken by Columbus on his third voyage."

OF Las Casas' life during his eight years in America little is known. He became an encomiendero and started to make his fortune as a planter. If his conscience ever troubled him on this score for the first few years during which he held slaves, we know nothing of it. But the time came when his conscience did disturb him. In the meantime although he was ordained to the priesthood, being the first priest ordained on American soil, he changed his mode of life very little. He remained a slave holder.

THEN in 1509 the first members of the Friars Preachers entered the New World. There were three of them, all men of great learning according to Helps. The Dominicans after studying the state of affairs for some time decided that they could no longer stand by voiceless. They concluded that if they were to live up to the title of "Domini canes"—watchdogs of the Lord, conferred on the Order during the Middle Ages, they must give tongue against these

abuses. So accordingly the best preacher among them, the eloquent Antonio de Montesinos was commissioned by the youthful superior, Pedro de Cordoba, to sound the opening note in the campaign that was to be waged against Indian slavery in the New World and in the Old; from the pulpit before Royal Governors and Conquistadores; in the Courts of two kings; on the University rostrum in scholastic debate before Spain's greatest theologians. Montesinos mounted the pulpit the first Sunday of Advent in the year 1511 and before a congregation which included the Governor and his wife, and all the colonial officers of the Crown, he delivered his phillipic on human rights. Choosing for his text a passage from the Prophet Isaias, "Vox clamantis in deserto" Montesinos began his great sermon with these words: "I ascend this pulpit to let you know that I am the voice of Christ crying in the wilderness of this Island. . . . This voice tells you that you are now living and dying in a state of mortal sin on account of your cruelty and tyranny over these innocent people."

THE battle was on. Las Casas heard this sermon and he confessed later that although he affected not to be bothered by it, nevertheless, it was the turning point of his career.

IT TOOK four years, according to Las Casas' own confession, for the seeds planted by the Dominicans to take root. His final conversion, according to his own account, had a touch of the mystical about it. It reminds one strongly of the calling of the Old Testament Prophets. While preparing his sermon for Pentecost Sunday, 1514 (he was at the time a parish priest in Cuba), he came upon the twenty-first verse in the thirty-fourth chapter of the Book of Ecclesiasticus which reads "The offering of him who sacrifices of a thing wrongfully gotten, is tainted." According to his own account his mind was illuminated.

LAS CASAS did not ignore this (what he considered) divine warning. He went to the Governor immediately and renounced his encomienda and made a resolution then and there to battle against Indian slavery with all the vigor at his command. Not of retiring disposition he determined to carry his case to the King. He returned to Hispaniola to consult the Dominican Superior, Pedro de Cordoba on his scheme and was encouraged by the hearty approbation given by the Friar, who not only approved of the plan but proposed to send two of the Dominicans along as companions. Accordingly the fiery Montesinos and another Friar were appointed to accompany the diocesan priest to Seville, embarking thither in September, 1515. On their arrival Montesinos conducted Las Casas to Diego de Deza, the Dominican Archbishop of Seville, supporter of Columbus and one-time confessor to the Queen. Deza

gave Las Casas letters of introduction to the Court. Thus Las Casas succeeded in getting an audience with Ferdinand at Placencia a few days before Christmas. He pleaded his case also before Tomas de Matienzo, the Dominican confessor of the King. The King was stirred but just as it appeared that a favorable judgment on the case might be rendered, Ferdinand died January 23, 1516. Las Casas prepared to go to Flanders to interview the new king Charles but was dissuaded from his purpose by the Franciscan Cardinal Ximenes de Cisneros, who as regent of the realm promised to consider the case himself. The result of the great Cardinal's action was the drawing up of a plan for the freedom of the Indians. Three Jeronimite friars, Llorente de Santa Domingo, Luis de Figuero and Bernardina Manzaneda, were selected by the Cardinals Ximenes and Adrian to be sent to the Indies with full authority to reform abuses and hold trials. Las Casas was officially declared "Protector of the Indians," and with the three royal commissioners returned shortly afterward to the Indies. Las Casas soon became disgusted with the new commissioners. It is hard to say where the fault lay. Most of the great reformers and biographers are too quick to condemn the Jeronimites. Helps castigates them; Slovente reviles them. Dutto pities them; Charlevoix is ashamed of them; Brion despises them. Of the older historians only Prescott dares suggest that they may not have been entirely to blame. Simpson exonerates them entirely and Bandelier in his bitter attack on Las Casas, which, incidentally cannot be considered a serious piece of historical writing because of the writer's total lack of critical sense, depicts them as heroes and martyrs to the spleen of Las Casas. It seems probable that the three religious commissioners showed themselves disinclined to follow the dictation of Las Casas. Las Casas was a reformer as Prescott so judiciously points out and he had the vices as well as the virtues of a reformer. His mind was single-tracked and his way the only way, he would brook no opposition to his plan and that plan was the complete abolition of the encomienda system with its good points as well as its bad. The Jeronimites wanted to think things out for themselves, but that would never satisfy Las Casas. The commission of the Jeronimites failed and once more Las Casas returned to Spain.

HE obtained an audience with Charles V and then began that strange relation between sovereign and friar that almost surpasses understanding. Charles was not humble by nature yet throughout his reign he accepted the rebukes of Las Casas and did his utmost to meet the demands of the friar. No scheme of Las Casas, no matter how impractical it appeared to everyone else, was too wild for Charles' serious consideration. Did Las Casas wish to start a soldierless colony in Venezuela? The patent was

immediately granted. Did he wish to attempt the spiritual conquest of the unconquerable land of war? Permission was forthwith given. For every snarl received from this vigilant but bad tempered watchdog, Charles returned only a caress. For his vitriolic writings against Spanish policy Las Casas was punished by being offered the prosperous see of Cuzco and when he rejected that, the see of Chiapas. Why? Certainly not because Charles either feared Las Casas or respected the dignity of the priesthood to the extent that he was afraid to correct a priest. The king had made Cardinals and Bishops tremble at his frown. It was not because he loved the Order of Preachers too much to discipline one wearing its habit. For although Charles was partial to the Order he had publicly castigated the great Francisco de Victoria for daring to lecture on the Indies without permission. And yet in spite of the bitter protests of men whose opinion commanded respect like the great Franciscan missionary, Motolinia, Charles always favored Las Casas. To obtain an audience with his King Las Casas never had to wait two years like Cortez, his request for an audience was always quickly granted. There can be only one explanation for this singular favoritism: Charles recognized singular sincerity in Las Casas and singleness of purpose. The result of their first meeting was a new set of laws for the Indies. Among these laws was one advocating the use of Negro slaves. Hence arises the charge that Las Casas introduced Negro slavery into the New World. Las Casas did not introduce negro slaves into America. They had been introduced there according to Helps in 1501. The fact remains that Las Casas did advocate their use in the mines to replace Indians. He himself in his old age admits his error saying that he advocated Negro slavery because he thought Negroes better able to bear the brunt of the heavy work than the delicately constituted Indians.

HIS next return to Spain was in 1518 for permission to colonize on the coast of Venezuela. The project due principally to lack of coöperation of the Spaniards, who refused to cease their kidnapping enterprises, was a glorious failure. Las Casas weary from long fighting retired to a Dominican Priory where he was received into the novitiate to begin his hidden life. For the next eight years he remained in strict seclusion.

AT THE end of that time according to Remesal, he went to Spain where he was responsible for the passing of the anti-slavery law of 1530. Simpson rejects this account on the score of silence on the part of both Herrera and Las Casas himself. There is no reason however why Remesal cannot be followed in this. But even Helps admits that from the years 1529-1533 certainty as to the movements of the great friar cannot be obtained.

HIS next great undertaking was the conversion of the peoples of "The Land of War," the name given by the Spanish inhabitants of Guatemala to the neighboring province of Tuzulutlan because of the ferocity of the Indians living there. Thrice had the Spaniards attempted its conquest and thrice had the fierce warriors of that territory repulsed the Spanish advance. Las Casas was challenged by the Spaniards of Guatemala to undertake the conversion of this fierce people and thus give a practical demonstration of the doctrine he exposed in his work, then recently published, "De Unico Vocationis Modo." Las Casas accepted the challenge under conditions, namely, a) that provided the Indians were converted to the faith they would not be given to any private Spaniard in encomienda; b) that no Spaniard under any pretext, save the Governor himself, would be allowed to enter the territory for five years. This agreement was made and signed by Alonzo Maldonado, the temporary governor, on May 2, 1537. Immediately Las Casas set about preparing for this difficult mission. For several days the whole convent prayed and fasted, then the men for the missions were selected and set to the task of putting into the Quichi language, the tongue of the people of those parts, a summary of the Church's teaching in verse. They divided the work, which was very extensive, into "coplas" after the Castillian fashion and set it to music.

IN ORDER to introduce their song into Tuzulutlan they prevailed upon some Indian merchants who traded in that territory to learn the poem so that on their next trip thither they might chant it to the natives. The composition and teaching of the chant, according to Remesal occupied three months so that the minstrels of God did not set out until August, 1537. Their efforts met with great success. The Indians were won over by the story and hailed the singers as ambassadors of new gods. The chief finally sent for them and asked them where they had learned such a strange and wonderful tale, requesting them to explain the origin and meaning of the things related. The merchants replied that they only sang what they heard; that the office of explaining belonged to certain padres. Then the traders drew for the chief pictures of the Dominicans with their black and white habits and tonsured heads. They described to the chief the lives of the padres who did not eat meat and did not desire gold or feathers or cocoa; who were not married and had no commerce with women; who night and day knelt before images and sang the praises of God.

THE chief expressed his desire to see and hear these marvellous men in black and white with their hair in the form of a garland and who were so different from other men. He sent his brother as an ambassador to invite them to the (Continued on page 25.)

ARCHBISHOP MOONEY

ON

LABOR PROBLEMS

DURING the sessions of this Conference on Industrial Problems you have listened to those who are qualified to speak with expert knowledge of the theory and practice involved in the problems under discussion.

TWO ECONOMIC REGIMES

IN what we may broadly call the modern industrial age in our English speaking world, we can, without over-simplifying history to the point of distortion, clearly distinguish two economic regimes, two succeeding phases of economic thought and practice.

It is interesting to note that these economic regimes developed under the influence of a philosophy which was scarcely, if at all, touched by traditional Catholic thought. In fact, they were developed in an age that boasted of its emancipation from medieval dogma and theology and rejoiced in its freedom from a philosophy that felt the guidance of revealed religion.

"L'AISSEZ FAIRE"

THE first of these regimes Pius XI, in his recent encyclical, calls "Individualism." Its older European designation was "Economic" Liberalism. Its trade name we might say is "Laissez faire"—go as you please.

Its economic philosophy was formulated for English-speaking countries by Adam Smith in the eighteenth century and developed in the Manchester School in the nineteenth. That philosophy denied or at least disregarded the social and moral aspects of economic matters and formulated certain economic laws supposedly immutable in their own field as the law of gravitation or the laws of chemistry in theirs.

CHIEF among these laws are the law of unlimited competition, the law of supply and demand, and the iron law of wages—according to which men are to be hired for what they will take, even under the pressure of necessity, rather than for what human and humane considerations demand they ought to get.

TWO COROLLARIES

IT is not out of place to note in passing two corollaries of these fundamental principles:—

1. Liberalism has ever regarded working men's unions with disfavor if not with open hostility.

2. Liberalism has consistently proclaimed the doctrine that civil government has no competence in industry beyond that of a mere guardian of law and order.

It is a truism, of course, to say that men are often better than the dominant ideas of the age in which they live. Thus, throughout the industrial age there have been many who did not practically accept the philosophy of dominant liberalism—and felt keenly the handicap of having to compete with those who accepted it. Doubtless, too, there have been many who accepted the philosophy without much reflection and were optimistic enough to feel that somehow or other economic laws would work out to the common good. How mistaken they were has been clearly shown by the Economic Cataclysm of our own days.

ECONOMIC WAR

THE second regime which Pius XI mentions is the one in which we now live. It is characterized by a concentration of power in the hands of a minority, by industrial and mercantile monopoly, by economic and financial domination on the part of a relatively few individuals and corporations.

Clearly this regime represents a development that was the inevitable result of unlimited competition, for unlimited competition is economic war, and war destroys the weak and leaves the field to the strong.

Through many variations of theory and practice in those two economic regimes there is one constant factor. It is found in the principle sometimes blatantly asserted, sometimes only implicitly held, but consistently acted on, that the field of economics is quite distant from the field of ethics. We are all familiar with the popular statement of this principle in the common phrase "business is business."

The operation of that principle has given us the spectacle not only of ruthless (Continued on page 29.)

DOCTORS OF THE CHURCH

St. Francis de Sales

and THE LOVE OF GOD

BY HYACINTH ROTH

N^O religious society shows a more protesting attitude than does the Catholic Church. It must needs be so since she is the guardian of Truth. Truth, we know, is immutable; it suffers no change, it can never compromise with error. History shows that every one of the twenty centuries of the Christian era had its error. In the sixteenth century it was Calvinism that tried to reform the Church in Switzerland and France, but the Catholic Church, as in times past, replied through its champions not merely by refuting the error against the truth but also by instructing the people in the truth.

ST. Francis de Sales (1567-1622) stood out among the champions as the beacon light of the Church in the defense of the truth against the Calvinistic heresy which attempted to scrutinize the impossible. It tried to explore exhaustively God's judgment over men. It sought to produce a "Christianity without mysteries." How deep it fell in its futile attempt may be gathered from the teachings it proposed. According to Calvin, the founder of the heresy, God, for His own glorification and disregarding of original sin, created some men as "vessels of mercy," others as "vessels of wrath." To Calvin man's free will had nothing to do with his final end. Man had nothing to say as to his eternal happiness or eternal damnation because Calvin argued "man by the righteous impulsion of God does that which is unlawful; man falls, the Providence of God so ordaining." Calvin could not help seeing himself in a dilemma; he thought himself extricated therefrom by distinguishing in God two wills, one good and one just. Yet the more he searched into the unsearchable the deeper did he fall into the abyss of his fatal doctrine of Predestination. His dilemma becomes more apparent when one reads his teachings; he said, for example: "All descendants of Adam fell by the Divine will. . . . We must return at last to God's sovereign determination, the cause of which is hidden. . . . Some men are born devoted from the womb to certain death that His name may be glorified in their destruction." Even many of his followers were stunned at such suggestions; Calvin, how-

ever, with an unwavering will replied: "It is an awful decree, I confess, but none can deny that God foreknew the future final fate of man before He created him; and that He did foreknow it because it was appointed by His own ordinance."

CALVIN died in 1564, three years before Francis de Sales was born. By the year 1593 when Francis began his priestly work, the Calvinistic heresy held firm sway in many sections of Switzerland and France; and not infrequently the moral outlook of the people could be read off their faces. There were those loved by God from eternity who already regarded themselves as Saints and were sure of their eternal crown, the others, although doomed to everlasting failure nevertheless lived in blind rigorism unable to offer a reasonable explanation for their action. There was no such thing as God loving all men. The Mass was an idolatrous act and not the unbloody redemptive reenactment of Christ for the whole human race. Hence for them the priesthood became a nuisance; all they wanted was the Bible.

SUCH were the conditions that Francis de Sales had to face. On the Catholic side, too, spiritual enforcement was needed. He knew that the spiritual decay could not entirely be laid at the door of the people themselves. Sermons were few and those few savored of excessive humanistic expressions at the expense of the primary purpose, the imparting of truth. In teaching the truth Francis de Sales had a way all his own; he taught the Catechism to Catholics and Calvinists alike. The first principles of religion had to be understood before he would proceed any further. Naturally many looked with displeasure at the innovation. They were too fond of beautiful phrases but more or less unconcerned as to the knowledge of truth. Even Francis de Sales' own father did not favor the idea. "Provost," he said to his son, "you preach too often; daily I hear the bell ringing for sermon and always I am told: it is the Provost! The Provost! It was not so in my day. Sermons were much less frequent; but then what sermons! What wisdom! What learning! What splendor of language! There was more Latin and Greek in any one of them than in ten of yours put together; the whole world was entranced and edified. The people came in crowds as though to

gather manna. You make your preaching so common that neither you nor it will be of much account."

It did not take long however for the people to discover the honesty and sincerity of Francis de Sales. Rich and poor soon mingled in the spirit of love. His Sunday Catechism became a fete for all. His own mother would not miss the instruction; waving aside all remonstrances on the part of her son she openly acknowledged: "My son, I taught you the letter, but you are teaching me the meaning and the spirit of these sacred mysteries of which I knew very little."

IN 1594 Francis de Sales went into the region of Le Chablais to evangelize the Calvinists. Of his experience there he wrote: "It is easy for any Christian to follow Jesus Christ while He heals the sick and raises the dead, it is only the very few who keep close to Him in His own suffering and dying. . . . For a priest in these parts there is scarcity of everything, except unkindness." For five years he taught the Calvinists the Catholic doctrine, that every human creature represents the love of God, that all are destined by God to eternal happiness, but that everyone must cooperate with God in order to reach that end. "Friendship with God," he said, "is a true friendship, for it is known and acknowledged to exist on both sides; for God cannot be ignorant of our love for Him since He Himself enkindles it in our hearts; nor can we have a doubt of His eternal predilection for us since He has so frequently assured us of it. . . . and He incessantly speaks to our hearts by the inspirations of His grace. . . . Perfect love wants God and needs Him, penance seeks and finds Him, perfect love possesses and hold Him fast. . . . Our principal business should be to conquer ourselves, and to become more perfect every day in this practice."

WHEN in 1599 Rome appointed Francis de Sales coadjutor to the bishop of Geneva, his pastoral responsibility kept harmonious pace with the new dignity. His influence gained ground within the Church and among the heretics. Cardinal Perron, an able prelate for doctrinal debates, remarked of him; "I can confute the Calvinists; but, to persuade and convert them, you must carry them to the coadjutor of Geneva."

IN 1602 the bishop died and Francis took full charge of the diocese. Being a firm believer in the will of God in vocation, he was sure that God ordained him to ecclesiastical leadership. Personal considerations he strongly disavowed. When appointed to the bishopric he said: "It offered no advantages but only incredible difficulties. The greater part of the revenue is in enemy hands and the labor is so enormous that only in the sweat of his brow shall the Bishop eat of such bread as it affords him. . . . We offer ourselves to God so often, we seize every chance of saying: 'Lord, I am Thine, here is my heart,' and when He wishes to make use of us we are so reluctant! How can we say we are His if

we will not submit our will to Him? . . . It is not for us to choose as we like, we must see what God wills, and if God wills I should serve Him in one way I must not wish to serve Him in another. . . . If I were not a bishop it is possible that, knowing all I now know, I should not wish to be one; but being one, I am bound not merely to do all that this hard vocation requires, but I am bound to do it all gladly, to take delight in doing it. . . . That which we receive purely from the will of God is always very acceptable to Him provided that we receive it with a willing heart, and for the love of His holy will; where there is less of our own there is more of God. The simple and entire acceptance of the will of God makes suffering extremely pure. . . . Our perseverance will demonstrate whether we have in good earnest sacrificed ourselves to God and dedicated ourselves to a devout life."

THE saintly bishop of Geneva hated to discuss spiritual truths in too great isolation from the controversialists who proposed them. He could never be led, not even by papal persuasion, to participate in such debates where the human weapons of speech might usurp his cherished spiritual tranquillity. "Truth," he contended, "must be always charitable, for bitter zeal does harm instead of good. Reprehensions are a food of hard digestion and ought to be dressed on a fire of burning charity so well that all harshness be taken off, otherwise, like unripe fruit, they will only produce gripings. Charity seeks not itself nor its own interests, but purely the honor and interest of God: pride, vanity and passion cause bitterness and harshness: a remedy injudiciously applied may be a poison. A judicious silence is always better than a truth spoken without charity. . . . All the virtues when separated from charity fall very short of perfection, since they cannot in default of this virtue fulfil their own end, which is to render man happy. . . . Charity is among the virtues as the sun among the stars—it gives to all their brightness and their beauty. Faith, hope, fear, sorrow ordinarily precede charity into the soul, there to prepare its abode, but once love arrives they obey and minister to it like all other virtues; charity, by its presence, animates, beautifies and vivifies them all."

Of course, all great men have been accused of one thing or another. Some found fault with Francis de Sales because he had an encouraging smile for all, even the most depraved sinners. "Are they not a part of my flock?" he answered. "Has not our blessed Lord given them His blood, and shall I refuse them my tears? These wolves will be changed into lambs: a day will come when, cleansed from their sins, they will be more precious in the sight of God than we are: if Saul had been cast off, we would never have had a St. Paul."

When death came to the gentle bishop of Geneva in 1622 the grief of the people was great, but greater was the joy in heaven and in the Church for St. Francis de Sales converted 72,000 Calvinists from the frightful awe of eternal damnation to the eternal possession of the love of God.

"I WANT YOU BOYS TO BE APOSTLES IN THIS YOUTH MOVEMENT, TO GO OUT AND BRING INTO IT THOSE UNDERPRIVILEGED YOUTHS WHO NEED IT FOR THE SALVATION OF THEIR SOULS"

Most Reverend Samuel A. Stritch, D.D.
Archbishop of Milwaukee

OUR Holy Father, has placed the obligation upon every bishop, every pastor to train the laity for Catholic Action—and in language that can only be understood as a command, not a suggestion.

Good Reasons for Youth Movement

OUR Holy Father asks for it. Our Holy Father wants it. That is the best reason we can give for this youth organization which some think superfluous. They say we have our Catholic schools, forgetting to add that we have only half our Catholic children enrolled in those schools. They say we have gotten along for years in this country without a youth movement, forgetting to add that we have not gotten along very well without it, that if we had a youth movement years ago, there would not be so many ought-to-be of has-been Catholics today.

LET us remember that God has promised perpetuity to the Church but has not promised perpetuity to the Church in any one place. Her history is replete with instances pointing to this lesson.

In Africa; In England

IN the year 418 two hundred and twenty-three bishops gathered together in the city of Hippo in northern Africa. The central figure at that synod was the great St. Augustine. Eighteen years after his death not a single vestige of Christianity remained in northern Africa and now that region is one of the most difficult mission fields in the Church.

THERE are today about five million Catholics in England and Scotland, a very small though vigorous minority, for a land whose peoples were once thoroughly Catholic. The Churches which their fathers built are now the homesteads of a religious formalism that has not even reached the dignity of a heresy. This disappearance of faith was due to the negligence and sins of Catholics. In Africa it was petty heresy and sins of commercialism that brought about the destruction of Christianity. In England—Our Lady's Dowry—it was flagrant licentiousness that reached its culmination in adulterous scandals among its kings.

They Realize that Something Must be Done

WHAT has happened in other countries and at other times in the history of the Church can happen to us as well. We ought to realize, as many outside the Church have realized, the necessity of doing something for youth. In modern society youth inevitably seems to find its way into some kind of a youth movement. We find organizations reaching out and trying to get our better Catholic youths who are not in Catholic schools. These organizations, many of them, are of foreign origin and direction. Their professed purpose is to destroy the belief and love of God in the minds and hearts of men.

Leadership Required

THE time has come when we are going to require intelligent leadership in our Catholic laity. The need is great and urgent for Catholic men who are able and informed, who can stand shoulder to shoulder against oppositions, who can clarify issues which these propagandists seem to have a positive genius for confusing, to refute the half-truths they bandy about so glibly.

WE have tried to formulate our youth program to build up that leadership. We hope through our recreational activities to attract those boys and young men who now have no contact with their parish nor with the Church. We hope through this means to be able to give them the truths of their faith, to teach the lessons of the catechism, to build in them strong Catholic characters, strong minds and hearts that may withstand the attacks to which they are exposed. It is our ambition through this youth program to throw about these underprivileged boys and young men a mantle of protection. This work I give to you. I want you boys to be apostles, to bring into it those less fortunate than you are, those who have not the benefits of a Catholic school training, those who are not in our Catholic high schools, those who find themselves in that dangerous uncertain period of adjustment after high school, those who with you need this program for the salvation of your souls.

THE LEGAL STATUS of PRIVATE SCHOOLS

BY CHARLES V. FENNELL

EDUCATION as we know it today is the result of a gradual development that had a modest beginning. The system in vogue today is different from that which laid the foundations of our learning, and it is revolutionary when compared to the schooling of our fathers and grandfathers. It has advanced and developed into an exact science, fostered by the state and private initiative.

THERE exist these two branches of education; one private, the other public. They have developed side by side, yet the private school preceded public or state schools. The first school in the territory that now comprises the United States was started by the Spanish friars in Florida about 1600. As the colonists came to America from the different countries of Europe they established their own schools, most of them private and sectarian in character. It may be said that our schools and colleges grew with the country, the age of the institutions paralleling the tide of settlement. In many cases they were like Topsy, they just grew.

Legislation concerning the schools was prompted by expediency, thus there was no exact formulation of law in regard to the attitude of the Federal government or the state governments towards a complete system of schooling in the United States. While the states contented themselves with legislating for the public schools; now and then, a law relating to the activities of private schools was passed. The Federal government for the most part has kept its hands off the schools, both public and private.

UNDER these conditions diverse and often conflicting viewpoints of the relation of the states and the schools

have existed. These viewpoints range from that of those who hold that the state and the state alone, has the right to educate, to the other position that the state has no right to educate.

The educational practice of the country has been definite in that the state maintained its own schools from primary to universities and governed these tax supported institutions; while on the other hand private schools were maintained by private initiative, both religious and non-sectarian. Both have gone their way, each contributing to the advance and the well-being of the country.

THERE has developed in this country a philosophy of education, the fundamental principle of which postulates the domination of the state in education. This is based on the philosophy of Hegel who conceived the state as supreme, with every individual subordinated to it. In this belief the school was an agency for furthering the ends of the state. The individual has no rights that conflicted with the purposes of the state. A proponent of this theory has declared "The child is a national child. He belongs first to the nation, even before he belongs to himself."

With the spread of this theory, stimulated by passion, legislation has been passed that affects not only the public schools but the private schools as well. During the World War in a flare of patriotic enthusiasm state legislatures passed laws restricting the teaching of foreign languages in private schools. A Mr. Meyer violated such a law in Nebraska, and the courts of that state convicted him of the offence. The Supreme Court of the United States reversed the decision of the Supreme Court of Nebraska, on the grounds that it was an unwarranted interference with the liberty guaranteed by the Fourteenth Amendment. This decision, however,

does not prohibit the states from legislating against the teaching of foreign languages in the tax-supported schools.

IN the fall of 1922 the people of Oregon by popular vote adopted a statute providing that all children between the ages of eight and sixteen who had not completed the eighth grade should attend the public schools, abolishing with one stroke all private schools, both religious and non-sectarian. A Catholic school and a secular military academy contested the constitutionality of the act. The unanimous decision of the Supreme Court was hailed as a victory for all private schools, for all teaching organizations and for education in general. It was hailed as a victory for the sovereign person of the individual. From time to time, the Supreme Court has enumerated specific rights as a part of "liberty," but in the "Oregon" decision it named the whole private educational endeavor as a fundamental right included in "liberty." In the opinion handed down by Justice McReynolds it is stated, "The fundamental theory of liberty upon which all governments in this Union repose, excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is, not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

IN the decision the Supreme Court stated that no question had been raised concerning "the power of the state reasonably to regulate all schools, to inspect, supervise and examine them, their teachers and their pupils; to require that all children of proper age attend some school, that teachers shall be of good, moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, and that nothing be taught which is manifestly inimical to the public welfare." Thus the state was confirmed in its power to regulate within limits the educational endeavors of private individuals or organizations. This power was placed in the hands of the state for the public good. Such a power can be abused but the temper of the American people has been against the abuse of any police power by the state. It does not seem likely that in view of the decision any state will be permitted to extend those powers beyond reason.

THERE have been attempts to have the Federal government set up Federal control of the schools. The first of several bills, was the Smith-Towner bill of 1918, which has been the sire of subsequent bills of the same character. In a criticism of the Smith-Towner bill written by the Hon. Charles S. Thomas of Colorado all the objections of the opponents to Federal control of education are epitomized.

"1. The bill creates a Department of education and transfers the educational affairs of the country to it. Education is funda-

mentally local. It is one of the insistent and, I think, the unescapable duties of the States, operating through the school district, and of the individuals who prefer the more expensive plan of private instruction.

"2. The Smith-Towner bill centralizes the work of education in the national capital and deprives the States of another and one of the most important branches of their political jurisdiction.

"3. The bill bureaucratizes the instruction of our youth, involves it in the national curse of red tape, creates another army of government employes, and substitutes the Federal for the local superintendent. Apart from the exasperating delays such a system inflicts upon the transaction of business, is the vastly increased expense and the accompanying decreased efficiency of administration.

4. "Without regard to local needs or local differences in community conditions, a uniformity of instruction, textbooks, historical and political methods of inquiry will inevitably succeed a system now readily and properly responding to the moods and requirements of a locality.

"5. Community objections or protests against unpopular methods would inevitably project educational affairs into the arena of national politics. These might at times partake of a religious character and necessarily lower the integrity of the system.

"6. Let a good state system alone. The educational systems of the states have functioned well. They are not perfect; some better than others, but all are improving with experience.

"7. Education has very properly its private side. Hence private schools and universities exist and flourish side by side with public institutions. Sooner or later the craze for federalizing everything will demand their subordination to the national Department.

"8. Education and vocational training in the army and navy, and educational requirements for an alien and Indian population should be and are receiving the attention of the Federal Government. But this does not demand another department with another cabinet officer and many thousands of tax-eaters."

SUCH vigorous criticism coupled with that coming from distinguished educators forced numerous changes in the original bill, which ultimately died in committee.

There have been other attempts to set up Federal control, the Curtis-Reed bill and the Phipps bill, which have failed to pass. There are those who look on the proposed Child Labor amendment as another attempt to set up Federal control. The debate is: Shall we authorize Federal control of the local schools; or shall we adhere to the past policy of vesting the control in the people who support these schools, and whose needs they serve?

The Federal government has assumed many powers and extended itself rapidly during the last few years, bureaus and commissions have multiplied. The control of the schools will be local if we follow the reasoning of Thomas Jefferson who wrote "I ask no straining of words against the general Government nor yet against the States, I believe the States can best govern our home concerns, and the General Government our foreign ones. I wish therefore to see maintained that wholesome distribution of powers established by the Constitution for the limitation of both." (letter to William Johnson June-12-1823.)



THOUSANDS ATTEND "ARCHBISHOP NIGHT" RALLY AT MILWAUKEE

AN HISTORIC milestone in the Archdiocese of Milwaukee was passed Sunday evening, Nov. 8, when the names of 8,500 men were presented to His Excellency Archbishop Samuel A. Stritch as members of "The Archbishop's Club," pledged to the support and promotion of his Catholic Youth program, at impressive services in the Milwaukee Auditorium. Over six thousand Holy Name men from the 17 counties of the archdiocese were present in tribute to the Archbishop and his achievements during the six years of his leadership here. They heard him describe youth movements in many lands as "the prostitution of youth by unscrupulous men, which do not exist for youth, but to carry on political propaganda and a vast unnecessary military program. They were established," he said, "for crushing the liberties that remain in this troubled world."

Need Strong Catholic Press

"IN this complicated industrial society, youth is exposed to moral dangers, and to the most venomous errors presented to them with the taste of the most enticing elixirs. To safeguard our young men against these perils, to fortify them against moral pitfalls, and to guide them into sound Catholic maturity, we have established this program and placed it in your care."

"In looking about for those who could do this most important work, it was but natural to look to the fathers of families. And the cream of the fathers of the archdiocese was to be found in the Holy Name Society. That you have responded to the duty assigned you is evident from your presence here tonight and your generous enrollment in the Archbishop's club."

"But," the Archbishop concluded, "much remains to be done in fixing the foundation of Catholic lay action. You can stop your youth movements you can stop building churches and schools; unless you understand the place in the Catholic program for a strong Catholic Press. All of these activities must have their security based on a militant and vigorous Catholic Press."

The Very Rev. Msgr. John J. Clark presented the scroll of membership in the Archbishop's Club to His Excellency and read the record of parishes. St. Sebastian's, Milwaukee, secured the highest number of memberships with 895, while St. Stephen's, New Coeln, reached the highest percentage quota with 39.

States Motto of Leader

WILLIAM GEORGE BRUCE, president of the Milwaukee Archdiocesan Holy Name Society Union, welcomed the assemblage and introduced Matthew H. Carpenter,

chairman of the rally. Mr. Carpenter said that Socialism and Communism would not have spread as widely as they have today, had the world of fifty years ago listened to the warnings of the Popes. Countries like Russia, Germany and Spain today rue what they refused to hear then. He referred to the Archbishop as a leader whose motto "I can, I shall, I will" is the inspiration of the Holy Name Society.

John E. Hesse of Chicago, vice-president of the Laymen's Retreat League of Illinois, emphasized the value of the closed lay retreat.

The Rev. Vincent Mooney, C.S.C., national director of the youth program and activities of the National Catholic Welfare Conference, declared the program in the Milwaukee Archdiocese to be one of the most complete and thorough in the country today. Seventeen dioceses in the United States have organized similar movements, he said, in describing the national needs and the steps being taken to meet them.

Recite Holy Name Pledge

SOLEMN BENEDICTION was given at the close by the Archbishop and the assemblage recited the Holy Name pledge before the Blessed Sacrament exposed on an altar banked with ferns and palms.

The Rev. Frederick A. Arnold, Madison, as deacon at Benediction; the Rev. Philip Rose, Fond du Lac, subdeacon; the Rev. The-

odora Thome, Kenosha, and the Archbishop's secretary, the Rev. Roman Atkielski, master of ceremony; the Rev. Ralph Alstadt, Milwaukee, thurifer, and the Revs. Philip Schwab and Ward Hafford, Milwaukee, acolytes.

An organ concert of sacred music by Paul Berg preceded the speaking program. The committee in charge of "Archbishop's Night" included Mr. Carpenter, Alfred Klose, John Richard Mullen, William A. Millmann, Alfred Ecks.

THE HOLY NAME SOCIETY IN HAWAII

THE Holy Name Societies of the island of Maui, Hawaii, joined one another to observe the Feast of Christ the King.

The Catholic men of the island received Holy Communion at the early Masses in their parish churches, and large numbers of men representing all parts of the island were present at the Solemn High Mass which was sung in the Church of Christ the King in Kahului. The celebrant of the Mass was the Rev. Jules Verhaeghe, SS.CC.; the deacon, the Rev. Remy Matthaeus, SS.CC.; the subdeacon, the Rev. Lawrence Mampaey, SS.CC., the Spiritual Director of the Holy Name Union of Maui. The sermon was preached by Father Remy.

In the afternoon all the Holy Name Societies rallied to the Kahului Fairgrounds. Some of the units came in trucks because Hana is a long way from Kahului. At 2 P. M. a parade was formed and the men marched to the town and back to the Fairgrounds.

Some of the marchers carried placards bearing slogans which proclaimed the outstanding items of the Holy Name Society's program. Some of the slogans were:

We stand for morality
and clean speech.

We stand for
social justice.

We stand for religion
and the home.

We stand for peace
and brotherly love.

We stand for loyalty to
flag and country.

We stand for obedience to
lawful authority.

We stand for freedom
in education.

We stand for honorable
Sunday rest.

At the Fairgrounds more than a thousand men gathered and a great number of spectators, young and old crowded the grandstand. The rally was opened with *Hawaii Pono* during which the crowd stood.

ANNUAL MEMORIAL SERVICES HELD AT ST. JOSEPH'S BRANCH -- LANCASTER, PA.

ST. JOSEPH'S Holy Name Society of Lancaster, Pennsylvania, held its eighth annual memorial exercise on Sunday, November 8.

At the Holy Name Mass the society received Holy Communion in a body for the deceased members. At the church service in the evening prayers for the deceased were recited and the roll of the departed members was called before Benediction of the Most Blessed Sacrament.

Following the service a meeting was held in the parish hall. The speaker was the Honorable Thomas J. Reilly, Assistant United States District Attorney in the Eastern Pennsylvania District, who was accompanied to Lancaster by Joseph F. X. Quinn of Upper Darby. The meeting was opened with prayer by the Reverend M. P. McElwee, the roll of the deceased members was read by Mr. George Forberger. The Very Reverend Henry S. Christ, rector of St. Joseph's addressed the meeting, and the guest speaker was introduced by Mr. Henry H. Rehm.

Musical selections were given by

The opening prayer was offered by Father Lawrence. The speakers were Mr. Alfred C. Franco, President of the Maui Holy Name Union, Mr. Alvin Silva, the Rev. Martin Dornbusch, SS.CC., and Mr. A. Creedon, former President of the Holy Name Union of Honolulu. Rainfall marred the end of the rally but all the members were invited to the Church of Christ the King to attend Solemn Benediction of the Most Blessed Sacrament where the Holy Name pledge was renewed. After the service, all gathered outside the church and accompanied by the band under the direction of Mr. Harry Jagendorf, closed the day with the singing of "The Star Spangled Banner."

the church choir under the direction of Jacob P. Steinbaeher.

At the business meeting Mr. Henry H. Rehm was named secretary and plans were made for the annual retreat to be held next summer at St. Mary's College, Maryland.

A requiem High Mass for the deceased members was sung, Monday morning, November 9.

IN MEMORIAM

*In your prayers you are asked to pray
for the souls of the following
departed brethren:*

Mr. Joseph N. Streb, St. Mary of the
Angel's Church, Olean, N. Y.

James A. Murray, Former President
Philadelphia Archdiocesan Union.

Mr. James W. Seward, St. Augustine's H.N.S., Ossining, N. Y.

Henry Kintz, Holy Trinity. H.N.S.,
Somerset, Ohio.



The Brooklyn Tablet
Brooklyn, N. Y.

STUDY CLUB

DURING the Lenten season this year the Knights of Columbus inaugurated a program of study clubs in the councils of New York State. The plan met with a fine response from the membership. One evening each week a group of men in each council met for the discussion of questions related to Catholic doctrine and practice. The men who attended these meetings found it interesting to review their knowledge of Catholic truth and to increase their familiarity with Catholic teaching.

SOME of the groups were so enthusiastic about the project that they continued their meetings after the Lenten season. The discussion clubs proved so popular and received such favorable comment that a plan for another series of meetings throughout the winter was adopted. A program of interesting topics has been drawn up. The sessions began this month and will continue until Easter next year.

THE Confraternity of Christian Doctrine, too, has included the formation of adult study groups in its program. This is a heartening sign of greater participation by the laity in the work of Catholic Action. Heretofore Catholics in this section of the country have not taken full advantage of the opportunity in this field of adult education. Though some of the laity realize that the necessarily brief instructions given at the Sunday Masses should be supplemented in other ways, the majority seem apathetic. Too often there exists the false impression that the learning of Catholic doctrine is restricted to the years at school or to the brief periods of intensive preparation for First Communion and Confirmation. Such is not the case. Later years bring new problems that call for greater knowledge, deeper thought and better understanding of Catholic teaching. Reading of Catholic books and periodicals helps to supply the deficiency, but reading alone lacks the enlivening interest of animated discussion. In the "round table" meetings current misunderstanding of the Catholic position by those outside the Church can be talked over and explained, difficulties can be met and questions answered.

TODAY there is a great and constantly growing interest in social and economic questions and the bearing of the truths of faith on their solution. Communism has assumed prominence in world affairs. The atheistic system of Marx and Lenin is being spread by a small but active group in this country. Catholics oppose this propaganda of class hatred and irreligion. Com-

munism thrives on ignorance and misunderstanding. It should be met by an educational campaign that will show the false foundations on which it is built and in addition make clear the social teachings of the Gospel. The encyclicals of Pope Leo XIII and Pius XI present an admirable summary of Catholic teaching on social and economic questions that should be familiar to educated adult Catholics.

MEETINGS for the purpose of study and discussion are not for experts but for the busy men and women who are willing to give a little time to acquire a better knowledge of their faith and its relation to their conduct as individuals and as citizens. The study club and the discussion group provide for adult Catholics the opportunity of understanding and being able to explain to others the Catholic position on social and economic problems and on moral questions that are discussed today. Participation in these groups under qualified leaders will provide a well-instructed Catholic laity whose co-operation in Catholic Action is invaluable.



The Providence Visitor
Providence, R. I.

PERMIT FOR PROFANITY

IT IS reported that a director of public works in Philadelphia has adopted as an expedient for the suppression of profanity that no one may swear "without first having obtained permission." A little reflection on the subject should bring to any normal man the good sense of such an order. Profane language does no one any good, and does much harm. Think, before you speak, is a motto that has no more fruitful application than in this matter. The speech of mankind is today so flavored and vitiated with words and expressions in violation of the Second Commandment of God, that gratuitous profanity is taken as a matter of course. The Holy Name Society is organized with the suppression of profanity as what might be termed its negative policy, and the promotion of respect and reverence for God's name on the positive side. So admirable does its methods appear and so worthy its motives that even Protestant sects in some places have not disdained to copy them and to do their best to imitate and rival the work of Catholics in organizing a crusade for speech that is pure and unprofane. The notice of the director of public works to whom is attributed the order, "No profanity without permission," is entitled to the publicity it has received. Others in other cities, and in other avocations might with profit do likewise.

The True Voice
Omaha, Neb.

WHAT ARE STUDY CLUBS?

ONE evening last week after we had retired for the night the telephone jingled. Responding to the call the party at the other end asked our "decision" on why it was that the Pope must always be an Italian. There was evidently a party at the other end of the phone discussing religious questions. A laudable enterprise if there were present somebody to decide said questions.

WITH a cheerful disposition we informed our friend that the Holy Father is not necessarily always an Italian, that in fact we had out of the, two hundred and sixty-one Popes, so far, more than fifty were of nationalities other than Italian including even an Englishman. We further informed our friend that a Catholic layman of any nationality could be elected a Pope. A hiss of surprise reached our ears through the phone. We said take our "decision" that we are correct; adding that, first such a man would be ordained to the priesthood, and next consecrated as a Bishop. Conversation ended with possibly a feeling left that we were uninformed. So it goes. Now, what are study clubs? We read a great deal about them in the Catholic Press. Study clubs have the approbation of all the Hierarchy, and an effort is being made to establish them in every parish. Their object is to give further instruction and information on Catholic doctrine in all its various phases. What may we expect to accomplish? Perhaps an illustration of what may be accomplished clears the point. Richard Reid who the other day received the Laetare Medal down in Georgia would be our conception of a product of our study clubs. The idea we have in mind is contained in the citation from Notre Dame University. We quote here.

THE citation reads:

"NOTRE DAME selects you, Richard Reid, for your services in that army of enlightenment, the Catholic Laymen's Association of Georgia. You and your fellow workers began your pioneering in Catholic Action on the logical assumption that a more understanding spirit between Catholics and non-Catholics of your State should mean a more united front against the enemies of both.

"THE nation and the state at this time need unity and solidarity of thought in outlook and act. In upbuilding, maintaining and defending the nation the two great Christian groups have contributed generously in treasure and sacrifice. They must understand the helpful lesson that if the nation falls they both suffer with it. They must know that the enemies within our gates and without do not love Protestants more because they love Catholics less.

"THE University of Notre Dame honors you because you have been temperate and wise. You have given enlightenment on our Faith rather than stirred oppositions by raucous controversy. You have taught by example more than by word that there are more links of love to unite men than shafts of hate to keep them apart. Therefore, to you, as captain in that army of good will, the University of Notre Dame comes with her symbol of service, the Laetare Medal."

NOW if as a result of our study clubs, we can find men like Richard Reid and women of like culture abroad through the land we may expect to get very far indeed. In many parishes

the priests will be handicapped to get instructors in the parish qualified to conduct the work, and, for a time, the burden will necessarily fall on the pastor.



The Catholic Transcript
Hartford, Conn.

THE CRUCIFIX

HOW can a Catholic home be complete without the Crucifix?

To a priest the answer is obvious. The Catholic home without a Crucifix prominently displayed is like a church without an altar or a tabernacle without the Host. It is empty and forlorn, even if it is furnished according to the latest canons of the interior decorator's art.

IN THE humblest house of long ago the priest expected to find the representation of the Saviour. It might not be a cross of mahogany with a corpus of ivory. Usually it was a little wooden and metal affair of little monetary value. But it was there, together with the holy water and the blessed candles and all the other appurtenances of the "sick-call" set awaiting the priest's coming. The Eucharist, borne on the priest's breast, does not come into strange surroundings bare of religion. The Crucifix is there first.

PERHAPS modern methods of home furnishing, like modern philosophers and modern fashions of education, have no place for the Crucifix. At least an inspection of some so-called Catholic homes would lead one to suspect as much. There may be imitation Oriental rugs on the imitation oak floors. There may be imitation Chippendale furniture out of Grand Rapids scattered around artistically and walls may be hung with imitation oil paintings. But there will not be one imitation of the Saviour on the Cross. And there may possibly be not one imitation of Christian conduct among all the inhabitants.

TODAY the priest is not so sure that he will find the Crucifix in Catholic homes. It is to be found still and in many a house it has the place of honor. But all too often, when he comes bearing the Eucharist, he finds no Crucifix, no holy water, no candles nor indeed any preparation made for the proper reception of the Saviour. If he is charitable he attributes the lack to sheer ignorance and not to studied neglect.

LISTEN to what one not a Catholic has said of the less literal representation of Calvary's sacrifice, the cross. "The cross is the centre of the world's history," said Alexander Maclaren, "the Incarnation of Christ and the Crucifixion are the pivot round which all the events of the ages revolve." It may be that the Protestant divine was old-fashioned. But he had the words of St. Paul to support him: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by Whom the world is crucified to me, and I to the world."

A LITTLE of that old-fashioned Catholicity stemming from St. Paul might be good for modern Catholics. A Crucifix on bedroom wall, or a Madonna from one of the old masters if one feels artistic, might be a much more active reminder of the Faith than the best of modern art. For modern art is at most a reminder of men and their frailties. While the Crucifix tells of God and the reconciliation of man to God by the way of the Cross.

CHAMPION OF THE INDIANS

(Continued from page 14.)

country, warning him first to scout around and ascertain if all the reports were true.

FINDING the friars to be all that their emissaries had claimed for them, the invitation was extended and Father Luis Cancer, the most skilled in the Quichi language was sent to look the ground over.

FATHER Cancer's success was remarkable and by the time he returned to Santiago in October 1537 great strides had been made toward the conversion of the whole nation. Then Las Casas and Pedro de Angelo went on the mission. The greatest obstacle to the conversion of the natives in this "Land of War" was their nomadic condition of life. Las Casas saw that if real and effective work would be done the Indians must be induced to live in pueblos. The natives, in spite of the fact that Las Casas was seconded in his appeal by the chief, Don Juan, vehemently resisted all attempts to bring them together into communities and Las Casas saw that insistence on this point would be foolhardy. Finally he hit upon the plan of settling himself at a place called Rabinal where a small town already existed. Then he built a church and a school. Slowly the town began to grow until after a while it contained 500 inhabitants. Finally Las Casas decided to return to Santiago with a company of Indian nobles to show the Governor and the Council how he had made good his boast and supplemented his theory by practice. Las Casas and his retinue were received by the Governor with all marks of honor. This mission in Vera Paz as the land was called after conversion of the Indians, ended abruptly. Las Casas and Labrada were selected by the Bishop of Guatemala to go to Spain to enlist more men for the missions while Cancer and Angelo

were called to the provincial chapter at Mexico City. At the chapter, held the 24th day of August, 1539, it was decided that four priests and two brothers should be sent to Vera Paz.

IN Spain Las Casas mission met with success. The King promised to send more missionaries into Vera Paz and he wrote the Franciscan Provincial in Mexico to send Indians who had been trained in music by them into the territory. The King also ordered the Franciscans in Spain to send men to the province and from that time on it appears that the territory became a Franciscan mission. Dominicans were scheduled to go but were detained in Spain so that the only Dominican to return with the Friars Minor was Luis Cancer. At the urging of Las Casas King Charles had a solemn proclamation read from the steps of the Cathedral at Seville, reiterating the order that no lay Spaniard under the pain of death was to enter Tuzulutlan for five years.

CHARLES left Spain to contend with Luther before he could get around to the junta at which the affairs of the Indies were to be discussed by Las Casas. While awaiting the King's return, Las Casas penned his vitriolic "Brief Relation of the Destruction of the Indies," one of the most bloody accounts ever written. As history the "Brief Relation" has little value. It is a totally one sided account, weighted with exaggerations; the product, possibly, of a sick mind, sick in the sense that a fixed idea which had become a phobia, rendered it incapable of impartial judgment. Although the historian Helps accepted it as gospel truth and Bancroft regarded it as a most veracious account of the affairs; as far back as 1843, William Hickling Prescott, whose work has never received the appreciation it

deserves, challenged its authority as an historical source. Of it he says: "It is a tale of woe. Every line of the work may be said to have been written in blood. However good the motives of its author we may regret that the work was ever written. He would have been certainly right not to spare his countrymen; to exhibit their misdeeds in their true colors and by this appalling picture—for such it would have been—to have recalled the nation and those who governed it to a proper sense of the iniquitous career it was pursuing on the other side of the water. But to produce a more striking effect he lent a willing ear to every tale of violence and rapine and magnified the account to a degree which borders on the ridiculous. The wild extravagance of his numerical estimates is of itself sufficient to shake the confidence in the accuracy of his statements generally. Yet the naked truth was too startling in itself to demand the aid of exaggeration."

AS A reward for his severe and impassioned castigation of the government Las Casas was offered the Bishopric of Cuzco. This he rejected not as the prejudiced and uncritical Bandelier asserts, because he was afraid to go there on account of the riots against laws he himself had helped frame; but more likely he refused because he had no desire to fill one of the richest sees in the New World. Bandelier's only authority for his statement was Motolonia who though a good man had, like Las Casas himself, an axe to grind. Bandelier's sketch of Las Casas in the Catholic Encyclopedia is no more than a translation of Motolonia. Unless we are to reject every other authority who ever wrote on Las Casas we cannot accept this disparagement of his personal courage. It is much more probable that his rejection of the see of Cuzco was made for other and nobler reasons. Prescott is inclined to think he rejected Cuzco because "the disinterested soul of the mis-

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sionary did not covet riches or preferment." The worshipper, Helps contends it proves his deep humility. It seems probable that Prescott is the closer to the truth. He accepted instead the bishopric of Chiapas, the poorest see in the New World and in 1544 at the age of 70 he departed to his new charge. Everywhere he was received coldly. The "New laws" enfranchising the Indians which had been drawn up by a group of Scholastics headed by Francisco Victoria, had just been passed and Las Casas was suspected, and rightly so, to have been the power behind the throne. His diocese did all but expel him. But Las Casas did not attempt to conciliate his subjects, indeed he further antagonized them by ordering the priests of his diocese to refuse the sacraments to anyone holding Indians in bondage.

The remainder of the great friar's life makes a sad story. Whatever verdict history has passed or may pass on him, the fact remains that to the Spanish inhabitants of New Spain he was a traitor to his country and an "Indian lover" who would sacrifice the good of Spaniards to an insane ideal. Everywhere he was received with disfavor. Even his dignity as a Bishop was not respected. He was stoned by the people and disobeyed by his priests when he gave orders that all Spaniards holding an encomienda be refused absolution. On one occasion when he went to Mexico City to attend the chapter of the Dominican province of Sant Iago it was necessary for the vice-roy to provide him with a military escort to protect him from the populace who sought his life.

He resigned his Bishopric and spent the last fifteen years of his life in retirement at the Dominican convent at Seville. He died during the month of July, 1566, leaving behind a record of a life which regardless of mistakes, can be matched by few in unselfish devotion to a despised and persecuted race. To him justly belongs the title "Father of the Indians."

MUSSOLINI MARCHES ON

(Continued from page 9.)

THE CORPORATE PARLIAMENT

THE common people are part of the nation. The truism is generally conceded by Fascism. As such, they must be "bound in" with the other "rods" in the Fascist "bundle." They must be allowed to think they play a part in Government, to send men to Parliament. Not, however, in the old silly way, representing territories. The people's place in the nation is based on their occupations. Accordingly, their members of Parliament represent occupations. There are 22 Corporations, formed of "cycles of industry"—both employers and employed. Each Corporation is composed of all those engaged in occupations centered around a principal industry. For instance, "Hotels and Restaurants" include proprietors, barmen, waiters, chefs, etc. "Theatres include managers, owners, actors, stage hands, etc. From these 22 Corporations come most of the 400 members of Parliament. Some Corporations present as many as 65 (Chemical Industries), others as few as 12 (beet). Chemicals, are, doubtless, of more importance to Fascists than beet-root. Castor oil is not a beet product!

THE people do not elect individual members. They vote for a list of 400 selected by the Grand Fascist Council from 1000 names. This 1000 is composed of 800 submitted by the Corporations, and 200 by certain other associations. The Council may, at its discretion, include other names. When the Grand Fascist Council has chosen its 400, the list is put before the electors, who vote simply Yes or No to the whole ticket. Can this be called an election. Yes, with the tongue in the cheek! For, any association of 500 or more members may submit an opposition list of 400 to the electors. That is, if they dare! The list obtaining 50 per cent of votes

forms the Parliament. What would happen if 50 per cent voted No to the G. C.'s list! Probably great activity in the castor oil department of Chemical Industries!

WHAT voice has the Chamber of 400 in political action? The voice of the Yes-man! It does not originate Bills. All Bills come to it from the G. C. after having received the approval of the Prime Minister, i.e., Mussolini. Considering that they are all picked Fascists, an adverse vote is the last thing to be expected. What use are they, then? What use, indeed? Unless as an "opiate for the people," sustaining the fiction that the Corporations have been incorporated into the Government, making Italy a "Corporate State."

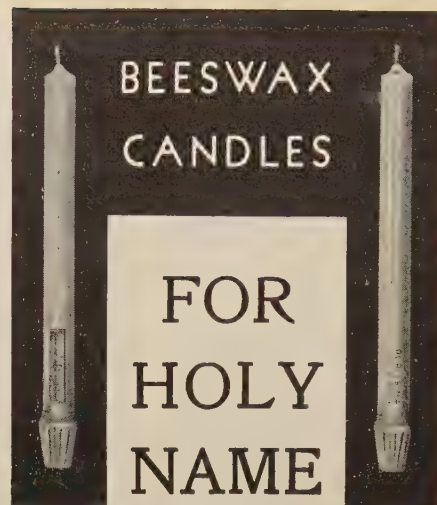
THE CORPORATIONS

"THE Fascist State . . . meets the problems of the economic field by a system of syndicalism which is continually increasing in importance, as much in the sphere of labor as of industry; and in the moral field enforces order, discipline, and obedience to the moral code of the country."³

Socialist syndicates, i.e., the old Trades Unions, whose aim was control by the workers of the means of production and distribution, have been deprived of legal standing. On the other hand, Mussolini was able to say in 1934, "Today, I declare to you, the capitalist method of production is finished." What then? The "Corporations." A system of compulsory class collaboration—employers and employed harmoniously cooperating for the good of the nation.

Super-Capitalism, or financial Capitalism which prospers on speculation takes advantage of tariffs, enriches itself on inflation, is rigorously put

³ Mussolini, article on Fascism in "Encyclopedia Italiana."



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down as an enemy to enterprise. But productive capitalism is encouraged, under State direction. The Corporative State considers that in the sphere of production private enterprise is the most effective and useful instrument in the interests of the nation. Associations of employers, professions, etc., are tolerated, without legal status. On the workers' side, independent Trades Unions (syndicates are not recognized. They may exist, but have no right to legal representation in courts or Parliament. Instead, the compulsory Syndicates (Unions of employers and employed) are legally constituted. Has Italy seen the Day foretold by Isaias: "The Wolf shall lie down with the lamb, and the leopard with the kid; the calf and the sheep and the lion shall abide together?"⁴ Far from it. With his usual straightforwardness, Mussolini is groping for a solution of the real crux of world unrest—capital and labor. Unable to put his hand upon the talisman that lies concealed even from his genius, he builds up a tentative scheme. Some would eradicate the capitalist wolf and let the unpredacious creatures have the world to themselves. His own attempt, he well knows, is rather like introducing peace to the jungle by the presence of a lion more formidable than any yet seen, quelling old quarrels with a new fear. Employers and workers are in the Corporations because they must. His view is that the wolf must be made to see the lamb's point of view, and the lamb's the wolf's. Since they won't do it of themselves, the Big Good Lion makes them. He assembles them in Corporations, and himself watches that they behave. But the reconciliation is artificial. Mussolini has his jackals everywhere. To each Corporation three Fascist inspectors are appointed, to see that both employers and employed adhere to Government regulations concerning wages, etc., and that the names submitted by the Corporations for the Parliamentary list are names of good Fascists. Capital may be expended only with State approval. And, of

course, taxation is Draconian. No capitalist may so much as enlarge his premises without approval. When occasion demands, the State indicates on what productive works private capital is to be spent. For instance, in the draining of the Pontine Marshes, the local landowners were compelled to share the costs, and to carry out minor works when the land was ready. Prices and wages are fixed by law. Disputes are settled in the Labor Courts. Labor must be hired at the Government Exchange, and an employer may not dismiss an employee without judgment of the Labor Court. The worker is equally disciplined. Voluntary Trades Unions, the right to strike, are gone. Wages have been deflated by Government rulings to 10 percent below pre-war rates. Workers must join the syndicates or join the unemployed. Politically inarticulate, the Corporations are permitted to make suggestions on economic questions involving their own branches of industry. Their real use, so far, is in industry, combining the retention of private capital, under strict control, with disciplining of the ranks of labor. Undoubtedly, Mussolini's grandiose constructive programme has opened up new fields for employment, and has forced private capitalists to lay out their money in the public service. But though marshes have been drained, barren plains and mountains made fertile, unemployment is still appalling. In a total working population of five millions in industry and two millions in agriculture, the unemployment figures for 1930 to 1934, respectively, are: 642,169; 982,231; 1,129,654; 1,132,257; 961,705. Provision for unemployment is pitiful. Only about one-third receive any unemployment pay. The allowance is from 75 cents to \$2.25 per week. No extras for family. How do they live? The Fascist Party and parochial charities give doles of money and food. Possibly—some would say certainly—without Fascism the position would have been unthinkable worse. But Mussolini has not reached the end of his reckoning with Labor. Can he devise

⁴ Isaias xi, 6.

a formula, retaining private enterprise whilst conceding to the workers some real control of their industries? Can he give both Capital and Labor a voice in active government, at the same time preserving the overlordship of the Duce and the Grand Fascist Council? Can he have "Corporations" with more than nominal initiative in a Totalitarian State—"nothing without the State, nothing against the State, nothing beyond the State?" Can he square the circle and make parallels meet? Is Mussolini's dream of a Supreme Court, binding owners of considerable private means with those they employ into a compact "fascio" of contented Italians, a vain dream?

"AND as he that is hungry dreameth, and eatheth; but when he is awake his soul is empty; and as he that is thirsty dreameth and drinketh; but after he is awake his soul is filled with thirst. . . ."

THE most confirmed Fascist must admit that the Duce's mind is still groping for finality; no unprejudiced critic of Fascism can deny that the Corporative conception is a working plan of great promise for reconciling the conflicting claims of the classes. We may venture on the surmise that if Mussolini crowns his life of achievement by discovering the "via media" it will be by a recession from the Totalitarian and a closer approach to the Corporative idea.

ARCHBISHOP MOONEY ON LABOR PROBLEMS

(Continued from page 15.)

and unprincipled pursuit of economic success on the part of men who were restrained by no moral inhibitions, it has also given us the stranger spectacle of men who are upright in their private lives and yet, oddly enough, tolerant of evil in their business practice.

ORGANIC NOT INDIVIDUALISTIC

LEST I seem to exaggerate, let me quote a confirmation of this statement in a book just published by a foremost non-Catholic British economist: "In 150 years economic laws were developed and postulated as iron necessities in a world apart from Christian obligation and sentiment. The early nineteenth century was full of economic doctrine and practice which, grounded in its own necessity and immutability, crossed the dictates of Christian feeling and teaching with only a limited sense of incongruity and still less of indignation."

Now this fundamental principle of the divorce of economics from Christian ethics which largely directed industrial and business development during these two economic regimes is flatly in contradiction with the consistent and in-

sistent teaching of the Catholic Church.

This teaching exerted its influence and applied its sanctions in the social order that preceded the industrial age—and, significantly too, preceded the break-up of a united Christendom.

The Catholic concept of society is organic—not individualistic. It stresses most not competition, but co-operation—Co-operation first of all between ethics and economics for the promotion of the common good which both must jointly promote: co-operation, under the guidance of those who are experts in economics and of those, too, who are experts in moral principles; between the various factors that play their part in economic and industrial development; co-operation between representatives of capital on their part and representatives of labor on their part; and between capital and labor working together; and finally, co-operation between the joint efforts of capital and labor and the powers of government.

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to a minimum, and would obviate the disadvantages generally attributed to what men call a planned economy, and what in their mind is an economy planned by government.

If we wish to face the facts, we must realize that to achieve such co-operation in theory will bring many a headache, and to work it out in practice will entail many a heartache. But is it really too much to say that we face the dire alternatives of co-operation or chaos?—and chaos never lasts—it quickly ends in absolutism of one kind or another.

THE HUMAN FACTOR

LET me, in conclusion, recall one important thing about co-operation. Co-operation brings out the human factor in economic life.

If the regimes of individualism and plutocratic domination are to give way to a regime of co-operation and thus issue in a new social order based on the principles of social justice and social charity, the human element in business and industry must rise to the larger demands made upon it.

This is only another way of saying what Leo and Pius have said in demanding moral renovation—a return to Christian life and Christian institutions—as an essential prerequisite for an enduring betterment of the social order.

IT CAN HAPPEN HERE!

THE Non-Catholic British economist referred to above says the same thing when he writes: "Above all, we must realize that a better human society will make greater demands on human character and cannot fairly be expected in advance of it."

It would be far easier for a Christian patriot to be optimistic about the future of America if he could discern in present day trends a more general practical effort to form character by systematic inculcation of Christian moral principles in the sons and daughters of Christian parents.

If the discussions of this con-

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ference and of similar gatherings of Christian men and women will not only make them appraise the relative value of suggested legislative and co-operative machinery but will also create an awareness of the need of definite moral standards in the men and women who operate and co-operate, who make laws and for whom laws are made; if this awareness will then inspire us all to DO SOMETHING in working together to lift the handicaps our public educational system puts in the way of character formation on moral principles rooted in religion, there is reason to hope. Otherwise . . . otherwise—look across the sea and remember: "It can happen here."

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GRIST FOR THE MILL

(Continued from page 5.)

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trol of power and water, the creation of interstate groups such as the Port of New York Authority which controls all of New York Bay on behalf of New Jersey as well as New York and which has erected the George Washington Bridge and constructed the Holland Tunnels under the Hudson, all these show that the fact is becoming clear that, since business and its needs will not halt at the State line, administration must be adapted to meet a new need. The talk of little N.R.A.s also shows that the old distinction between inter-state and intra-state commerce is losing its meaning in theory as it has long lost it in practice. What

the future may have in store we can only guess but it would be well to recognize the drift now.

IF, AS seems probable, this modification of governmental units is inevitable, it is both common sense and enlightened patriotism to prepare our minds for what lies ahead and to attempt, by careful thought and intelligent legislation, to bring into ordered existence what may otherwise, by its own inner compulsion, emerge and create a chaotic and confusing political and economic structure which can survive only by legal toleration or legal equivocation to the serious detriment of the common good.

GEORGIA'S FIRST HOLY NAME RALLY

(Continued from page 10.)

their faith in Christ has not been shaken."

It will have to be shown that the people are ready to defend the purity of hope their right to worship God as they deem best, the mayor said. He counselled all to "unite in a common bond of faith in God and Christ."

THE exercises closed with Benediction of the Most Blessed Sac-

rament. The program was broadcast over station WTOG. The Reverend Joseph G. Cassidy, pastor of the Church of the Blessed Sacrament, Diocesan Director of the Holy Name Society, was General Chairman of the Committee on arrangements, and was assisted by Mr. J. W. Lang who was the Grand Marshal and Mr. Walter P. Powers, President of the Holy Name Union.

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